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RELIGIOUS WORK AT STATE INSTITUTIONS

THE FIELD

The attendance at state institutions for the year 1916-17 included in college departments 105,776, of whom 70,278 were men and 35,498 women. The total attendance of all departments, with the exception of summer school and short courses, was 138,838, and if the latter are included, the grand total in 1916-17 was 196,821. These figures are an increase in the college departments of over 7 per cent for the year. The growth of this state institution group is more significant than its present size. Since 1892, attendance has increased almost 600 per cent, while the number in private institutions has doubled. The war has operated to reduce the number of students somewhat, but state colleges have not lost as heavily as private colleges. While the average loss in the entire country was 17 per cent of college attendance, the loss for public institutions was a fraction over 14 per cent and the loss in freshmen, which, of course, is the more permanent, was considerably less. They have therefore maintained their relative position in rapidity of growth. Their total working income in 1917 was \$60,579,704.

State institutions are an important field for religious activity, not only because of the number of students, but because of their church connections. To a very considerable and increasing extent these students are members of the church and nearly all have a definite preference. Registrar's figures for 54 schools in 1918 indicated that 75 per cent of undergraduate students are members of some church. As only one-eighth of these were Catholics or Jews, nearly 70 per cent of the students in state institutions are members of the Protestant Church. The ratio of

Note: The terms university, institution, and school are used interchangeably throughout the pamphlet as the entire discussion relates to higher educational institutions.

church members has been steadily increasing during the last eight years. The Council Report, 1911, stated that over 50 per cent were communicants of Christian churches. The Hughes Survey in 1914, found 66 per cent church members, where figures were available. The significant fact, however, is that the church has an immense number of its own boys and girls on the university campus. In the University of Illinois, for example, there are more Methodist students than in all the Methodist institutions in the state combined, more Presbyterians than in the Presbyterian institutions, and the same statement holds good for each of the other denominations in the state. Dr. Taylor, of the Methodist Church South found a similar proportion of his denomination in the 25 public universities of the South. A Baptist census of nine states in the West disclosed more than twice as many of their children in state universities as in their own colleges.

The responsibility created by this situation is generally recognized by denominational leaders. Where that responsibility rests is in a measure indicated by the relative student preference for different denominations, as reported from 53 institutions. Methodist students were in the lead in 28 schools, second in 18, and third in 5. Presbyterian students led in 9 schools, were second in 14, and third in 20. Congregational students had a plurality in 5 schools, and ranked third in 5 schools. Baptist students led in 4 schools, were second in 14, and third in 7. Two-thirds of all the students in state schools in the north express a preference for one of these four denominations, but the Episcopal, Christian, and other denominations are heavily represented. The estimates of actual membership based on returns from 58 institutions are as follows. of course, a much larger number express denominational preference:

Baptist	8,750	Methodist	19,730
Christian	3,900	Presbyterian	11,450
Congregational	4,788	Reformed	70
Episcopalian	13,874	Unitarian	240
Evangelical	157	United Brethren	200
Friends	196	United Brethren	139
Lutheran	3,992	Miscellaneous	1,315

The responsibility of the Church in this field is the more marked because of the limitations of the school itself in supporting religious interests. Either by statute or charter, practically every state institution in the country is prohibited from applying religious tests or fostering sectarianism. (It should be noted that historically the origin of state institutions in this country was a reaction against sharply sectarian control of higher education.) While considerable latitude is left for thoroughly non-sectarian religious interest by the state institutions, unfortunately the line between religious interest and sectarianism is so indistinct in many communities that practically the responsibility for this university field is thrown back upon the churches.

THE LOCAL WORK

RELIGIOUS FORCES

The total amount of energy available and expended in this field is not large in proportion to the task involved, nor is it co-ordinated to the point of maximum efficiency.

Practically every state institution has its Y. M. C. A. In 1916, out of 71 colleges in the middle West without associations, only five were state institutions.

Many of these have paid secretaries and in some of the larger schools more than one. The University of Wisconsin has two, the University of Texas two, State College of Washington two. A considerable number of Young Women's Associations are also supporting full time secretaries. Unquestionably a strong organization has been built up among the students. Reports from 33 Y. M. C. A.'s give an aggregate student membership of 13,442, out of an estimated total of 33,928 men. Women's Associations in 24 institutions have a membership of 6,430 out of 12,925 women. Assuming that only active Christian students are included in these groups, this is a very fair proportion of membership.

The religious workers supported by particular denominations constitute another set of forces in this field. There has been a steady growth in the student pastor movement, but some denominations have been far more alive to the situation than others.

In 1911-12 the Presbyterians were in the lead with 10 men, the Catholic Church had 6, the Disciples 5, the Methodists 5, Episcopalians 4, Baptists 3, and the Congregationalists 2. At that time the chief points of attack were the University of Wisconsin with 7 religious workers, the University of Michigan with 5, and the University of Illinois with 4. In 1915 the Lutherans and Unitarians, in addition to the seven denominations already noted, had entered this field, but church activities were confined to less than 30 out of the 95 state institutions in the country. Since that time the Presbyterian U. S. A. Board of Education and the Congregational Board have considerably expanded their work, the former employing 15 men and one woman on a full time basis and 12 men and one woman part time, the latter conducting work at nine different institutions. The Baptist Board of Education reports 13 university workers for its denomination. The United Brethren also endorsed this work and employ a student assistant at one school. Among the schools reporting regular student pastoral work, independent of local churches, in addition to the schools listed above are Cornell University 4, Purdue University 2, Ohio State University 2, and the Universities of Kansas 4, California 2, Colorado 2, Nebraska 3, Iowa 3, Missouri 1, and Washington 1. It is quite evident, however, that this type of religious work is scattered and that the forces are by no means adequate to cover the immense field involved. Irwin W. L. Halberstadt writes regarding his pastoral work at the University of Missouri: "Each year I have been the sole representative in university work of two million southern Methodists." Their recent Conference, however, has just authorized a Commission for this work in each annual conference, each having power to employ a Director of Religious Education for State institutions.

The list of institutions without any student pastoral work is extremely long and a glance at the budgets of the various denominations indicates meagre support for the work already in the field. In 1912, the Unitarians spent \$9,000 in aiding local churches near universities. It was reported in 1914 that the Roman Catholics were spending \$50,000 every year on university centers. No later figures are available regarding their work. The last budgets of the Protestant Boards of Education include for the Baptist North \$10,700 on university work; for the Congregational Board \$4,972; the Methodist Episcopal \$6,000; the Presbyterian U. S. A. \$35,278; the United Brethren \$100, making a total of \$57,050.

If we apply the estimate of Dr. R. C. Hughes, based on wide experience in this field, that 200 to 300 students represent the extent to which a student pastor can develop personal work, it is evident that the number of students in state institutions would on this basis require many times the expenditure of religious energy here recorded.

Two types of religious work effectively supplement the activities of the Associations and the student pastor. One of these is the organization of denominational clubs.

The Episcopal Church has conducted its student work largely in this manner and one-half of its 28 church clubs in 1916 were in state institutions. It is evident, also, that the Catholic Church uses this medium. Reports in hand indicate Catholic clubs in six of the leading institutions and there are doubtless more in other schools. To a lesser extent, this type of denominational connection is maintained by other churches in schools where a regular student pastor is not employed.

The second supplement to religious forces is found in the more permanent form of endowed Lectureships, Bible Chairs, and Schools of Religion.

This type of work is most effectively projected on a denominational basis by the Disciples, who have Bible Chairs in the universities of Michigan, Texas, Kansas, Virginia, and Missouri, together with Lectureships at the Universities of Illinois and Iowa. The Methodist Episcopal church is following a similar policy in its Wesley College at the University of North Dakota and the Wesley Foundations at the Universities of Wisconsin and Illinois. Austin Theological Seminary, of the Presbyterian Church South, is located near the University of Texas and affiliated with it. Lectureships are maintained at the University of Michigan and the University of Iowa by the Congregational Church, and at the University of Iowa, also, by the Episcopal Church. A Bible Chair at the state university is supported by the Methodist women of Texas, and at the University of Kansas by the Presbyterian Church. Bible Colleges are also established at the University of Oregon and Indiana University (formerly the Bloomington Bible Chair). The University of California, like the Canadian schools, has theological schools located near it (the Baptist and Unitarian theological seminaries and the Pacific School of Religion.)

In taking stock of the religious forces we must include finally the local church. It has been long since acknowledged that the local church

in a university town is a peculiarly strategic point for religious activity, and there has been a constant effort to man these churches with strong pastors who have a message for students.

Beyond this point, however, many difficulties have arisen. A considerable proportion of local churches are too far from the campus for effective work. In other cases, the students of particular denominations outnumber many times the membership of the local church and always there is a psychological line of division between student and town interests. For these reasons the local churches are usually less effective and in reality less responsible for the religious life of the institution than is the church at large.

Within these limitations, however, a growing interest in this work is noted among local churches and they are sharing to a larger degree both in the activities and the results of student work.

PHYSICAL EQUIPMENT

With all due emphasis on the spiritual side, we can hardly overestimate the importance of adequate physical facilities for religious work in state institutions. Aside from the absolute necessity of a center or meeting place, greater significance should be attached to the unconscious influence exerted by magnificent buildings for biology, chemistry, languages, dormitories, physical training, and administration, while the religious interests are scattered and represented by the most meagre equipment. Indeed, it is doubtful whether any branch in the sciences or humanities could be maintained if it were conducted without credit on as slender a physical basis as that provided for religious interests. The actual situation in this respect involves a number of types of equipment.

Local church facilities are, of course, available for student use only to the extent that the buildings are near enough to provide a church home for students.

Replies from 33 institutions, in response to an inquiry on this point, indicated that in four towns, all the churches in the city were near the university; in one town, none are near the campus. Near the remaining 28 schools are located 25 Presbyterian churches, 25 Methodist, 23 Baptist, 14 Congregational, 17 Episcopalian, 12 Disciples, 12 Catholic, 5 Lutheran, 2 United Brethren, 1 Reformed, 1 Evangelical, and 1 Jewish church. Information accompanying these replies does not by any means indicate that all these plants were used efficiently for student work, but at least they were available.

By far the most complete equipment for religious work in the universities is that of the Associations. In the first place, they enjoy an unusual advantage in central location.

Out of 48 Associations, 34 are on the campus, 8 across the street from the campus, and the remainder near by. This exceptional location is provided

at a minimum cost to the Association, as 17 out of 25 report that the school owns the building utilized, the Associations owning or holding the remainder in trust, with two exceptions, in which the state owns the land and the Association the building.

In most cases, the amount of space provided is adequate for the needs of the organization.

Ten Associations report possession of entire buildings, in some cases three or four stories in height, and costing over \$125,000. On the basis of square feet of floor space for offices, reading rooms and assembly, 19 institutions (not including those Associations occupying an entire building) have a total of 56,710 square feet, or an average of practically 3,000 per institution. Office space, reading rooms, Bible classes and assembly hall represent a more satisfactory basis of computing religious equipment than the more elaborate plants patterned after city Associations and including gymnasium, dormitory and dining hall. As these last features are usually provided by the school, it is questionable whether they should be duplicated out of the limited funds at the disposal of the church.

In sharp contrast to the local churches and the Associations, student pastors have been forced to work with a very limited equipment.

In fact, of those institutions which report on student pastoral work, fourteen have no equipment at all. In three cases the student pastor has an office in the local church. At the University of Washington, at Cornell (part time) and the universities of Texas and South Carolina, central offices are provided in the Association buildings. In Ohio State University the office is furnished by the school. At the University of Nebraska a central office is used jointly by student pastors of different denominations. There are also central offices for three denominations at the University of Colorado, and single offices at the University of California and Ohio University. The location of these, however, is not reported.

In addition to office room, and in some cases including it, some denominations have dormitories, guild halls, and chapels at various institutions.

The Methodists have a dormitory at the Texas College of Industrial Arts and two for Wesley College, University of North Dakota. The Presbyterians have one at the University of Michigan and one at the University of Missouri. The Christian Church has a dormitory at the University of Oklahoma and their Bible College at the University of Missouri is part dormitory. At the University of Utah, the Episcopal Church has a combined dormitory and guild hall, since the school makes no provision for housing its students. The Baptist plant at the University of Michigan includes partial dormitory facilities. Dormitory provision for girls was made by the Episcopal Church at the universities of Texas, Illinois, and Oklahoma; at the University of Illinois by a Presbyterian residence for women; and at the University of Texas again by a Catholic dormitory for women now being constructed.

As denominational equipment in the form of pastoral offices, dormitories, and guild halls, is frequently combined in one plant, it is difficult to dis-

tinguish sharply between the different forms. However, it should be noted that there are three guild halls at the University of Missouri, one at the University of Nebraska, two at Kansas, one at the University of Washington, two at California, two at the University of South Carolina, one at Texas and two at Illinois.

A slight variation is represented by the Conference House. The Congregational Church has one at the University of Iowa and one at Iowa State Agricultural College. These are designed to meet a social as well as religious need, giving real home life to the students, and are perhaps most closely related to guild halls or a manse, such as is included in the Presbyterian establishment at the University of Illinois.

Very naturally religious work among students includes special chapels and churches. These range from an extension of the local church to an entirely separate plant exclusively for students.

At the University of Wisconsin, the Presbyterians spent \$75,000 in remodeling their building, making special provision for student offices and class rooms. The Lutherans have an expensive church and chapel at the University of Illinois. At the University of Kansas, the Baptist and Methodist Churches are mainly for students. A combined project was fostered by the Presbyterian Board of Education at Pennsylvania State College in a plan to build a \$50,000 church with \$25,000 endowment, \$20,000 of the entire sum to be raised locally. A similar type of assistance to the local church was secured by the same Board joining with the Board of Church Erection in granting \$40,000 to three churches in university centers in 1917. An appeal to the denomination cited the situation at the Iowa Agricultural College where 600 Presbyterian students had only a second floor dance hall over a store for their church home. A more advanced step in this field is represented by those churches and chapels exclusively for students. The Catholics seem to follow this policy and have thirteen buildings altogether, including chapels at the universities of California, Iowa, Michigan, Texas, Wisconsin, and Minnesota. Following that plan, the Baptists have provided a student church at the University of Illinois. They report that "the church is composed entirely of students, who conduct all the work of an ordinary church. They are receiving a splendid training in leadership." Exception is taken to this form of equipment, however, by Secretary Anderson of the Methodist Board of Education, South. He writes: "A church building on or near the campus is not desirable. It disqualifies students for taking their place in a community church on their return to their homes."

The most permanent and scholastic equipment for religious work is being built up in connection with Bible Colleges and Schools of Religion.

Each of the Bible Chairs under the Christian Church is provided with a building, the plant at the University of Missouri alone costing more than \$200,000. The Methodists have made adequate physical provision for their Wesley Foundations and such Divinity Schools as are affiliated with the universities, as in California, Texas, and Missouri, all have permanent equipment. In this connection should be noted the steady movement toward the securing of endowments for the various types of work. The Presbyterian Church at the

University of Illinois maintains an endowment of over \$60,000. Smaller amounts are reported from other institutions to cover religious Lectureships and other church activities. The most recent impetus has come from the Methodist Jubilee Campaign, which has secured a fund of over \$2,000,000 in the State of Illinois for four institutions, including the Wesley Foundation; a fund of three quarters of a million in Wisconsin, \$250,000 of which goes to the Wesley Foundation at the university; and up to May 21st, 1918, a fund of \$173,000 endowment for Wesley College at the University of North Dakota. Eighty thousand dollars of the Ohio quota is also set aside for the endowment of a student pastorate. The Methodists of New England have started a similar movement for the establishment of a Wesley Foundation at Harvard University.

The final form which the religious plant in state institutions will eventually take, undoubtedly will be the result of much experiment and discussion not yet brought to the point of agreement. The report of the Presbyterian General Assembly, 1917, states "an adequate church building is a necessity at each university." The tendency toward heavy investment in guild halls has practically ceased in recent years. It has been found in some cases that dormitories and guild halls tended to breed denominational rivalry which was thoroughly undesirable. Schools of Religion, and Bible Colleges undoubtedly have reached a fairly permanent basis, but their work, if it is credited by the institution, is necessarily inter-denominational. However, the various churches have not yet been able to get together on a unified basis of this character. The Methodist Episcopal Church preferred independent foundations to the union plan advanced at Wisconsin. Undoubtedly, the university center must make provision for offices, reading rooms, class rooms, and auditorium, all of which are found in the Association buildings. But these are owned and controlled by only a part of the religious interests in the field. There is much force in the suggestion of Mr. St. Clair Evans that "the churches need a union building on the campus in which to work. A dignified ecclesiastical building in the nature of a chapel, with libraries and reception rooms is a more fitting center for religion than the dormitory or club house type of building and this building should be definitely inter-church in character."

RELIGIOUS INSTRUCTION

IN THE CURRICULUM.

A careful analysis of all the courses in 50 state institutions which have any bearing on religious subjects indicates a low average offering and a very great diversity in the practice of different institutions operating under substantially the same conditions and control.

Figures for 50 Institutions.

	sem. hrs.
Ethics (3 not reporting hours).....	110
History of Ethics	14
Psychology of Religion.....	20
Social Ethics	31
Biblical Sociology (1 not reporting hours).....	8
Social Problems (2 not reporting hours).....	35
Reform (1 not reporting).....	22
Philanthropy	27
Criminology	13
Family	12
Biblical Literature (1 not reporting).....	46
Bible (1 not reporting).....	53
Hebrew Language	16
Hebrew Grammar	26
Greek New Testament.....	29
Oriental Languages	29
Philosophy of Religion.....	17
Hebrew History	16
History of Christianity.....	11
History of Religion.....	22
Origin of Religion.....	11
Religious Education	8
Evolution and Religion.....	2

The courses listed here approximate 500 semester hours, exclusive of Biblical languages, or an average of five hours each semester for each institution. The range of subjects, however, is so broad and the number of students in these courses known to be so small proportionately, that curriculum instruction does not contribute greatly to the religious force in state institutions. On the other hand, there is much encouragement in these figures. These courses are offered in addition to the work done by Schools of Religion and Bible Chairs, much of which is credited by the institution. They represent, further, a considerable diversity of religious subjects. If some state institutions have found a way to teach the material of religion without compromising their non-sectarian position, other institutions could offer similar courses and all of them could increase the scope of their instruction. In fact, the universities of South Dakota, Vermont, Oklahoma, Nebraska and Florida State College for Women offer courses for credit which approximate very nearly the work of a Bible Department in private institutions. A large amount of technical work in Biblical languages is offered at the universities of Wisconsin, Michigan and Illinois, but it is not popular demand.

Undoubtedly we have passed the time when state institutions because of sectarian rivalry need to feel unduly timid about offering high grade scholastic courses touching the subject matter of religion. The New York Globe recently quoted Chancellor Brown of New York University on this point. "For generations past the exaggerated sectarianism of

religious bodies has placed religion at a disadvantage in university life." Discussing this, he adds: "Recent gains in comity will not be lost. These point to more serious cultivation of the history of religious thought and institutions, of the literature and philosophy of religion, than has recently been possible in our universities." The churches should meet the institutions half way by encouraging students to elect these courses whenever possible. It would certainly appear unwise for the churches, out of their limited means, to expend large sums in duplicating instruction which can be made available through the state.

CREDIT FOR OUTSIDE WORK.

The attitude of universities is increasingly liberal toward crediting high grade instruction in religious subjects provided by churches or independent foundations where that work can be properly supervised and under strict regulation, and is non-sectarian. The amount of this credit varies, but the principle is well established.

The Bible College of Missouri, with three full time teachers, offers more than twenty hours of work, all of which is credited by the University of Missouri. At the University of North Dakota students may elect work with credit equal to one year in Wesley College. At the University of Texas credit is granted (under regulations insuring non-sectarian instruction of college grade) to the work offered by the Presbyterian Seminary, the Paulist Fathers, and the Bible Chair. Students must be at least of sophomore rank and have the consent of dean and parents if under age. Religious credits are also accepted from other institutions, each case being judged on its merits. The four denominations represented here, offering eighteen courses, are banded together in an Association of Religious Teachers, whose constitution guards against the slightest sectarianism. Their bulletin reads: "This organization is the result of an earnest and prolonged effort to meet the need and demand of the student for systematic Biblical and religious instruction." The Texas College of Industrial Arts recognizes the Bible Chair by accepting three units credit in Bible. Similar action was taken some years ago by the Kansas Agricultural College, which allows a maximum of four credits in Bible where the instruction and teachers are approved by the Department of Education. Credit has also been granted by the universities of Virginia and Oregon. Facilities for Bible instruction are amply provided at the University of Kansas and Indiana University. The University of North Carolina reports a School of Religion conducted by pastors and Association secretaries, but at present they have no equipment. The most unique method of granting credit is the Greeley Plan of co-operation with the local churches at Colorado Teachers' College. This takes into account the quality of instruction as well as the subject matter. This year some 250 students are studying under this plan, and two hours credit a quarter is granted on the condition of two consecutive quarters' study.

The following institutions through their registrar's offices express a desire for religious courses outside the curriculum: Pennsylvania State College, Universities of Illinois, Michigan, Colorado, Oklahoma, South Carolina, Mississippi, Florida. Three of these would be favorable toward allotting credit for this work under proper conditions. The universities of Iowa, Oklahoma,

and Kansas Agricultural College have experimented with courses under local pastors in previous years.

In addition to the work which they do through Bible Chairs and Schools of Religion, a large amount of religious instruction is offered independently and without credit by university pastors.

This work usually covers systematically instruction in the New Testament and in many cases the classes are very large. The effort has been to keep these courses on a high scholastic level and to maintain them for a long enough term to compare favorably with regular courses in the university. Classes usually meet one or two days a week and in some cases are identified with the Bible classes in the local church.

Instruction is provided by the Christian Associations covering somewhat the same ground. Reports from twenty-five institutions show 203 courses, one-half of which lasted more than twelve weeks.

In the University of Iowa and Pennsylvania State College, courses are conducted on Sunday and run through the entire college year. The average attendance in 17 institutions was 3,650, or for a single institution 210 students. The majority of the courses were in Bible, with a smaller number of mission and social problem groups.

It is difficult to differentiate sharply the work of the Associations and student pastors in this field, but in general it appears that the denominational classes are smaller on the average, continue for a longer course, and are conducted by more highly trained Bible Scholars, while the Association classes are to a considerable extent conducted by students, but have an exceptional value for recruiting purposes. Both of these types of instruction embody a larger element of religion than can be injected into the curriculum. There is little evidence, however, of proper gradation of religious courses or of systematic canvass of the entire student body for instruction.

RELIGIOUS INFLUENCES

It has been frequently pointed out that there is a vast difference between mere instruction and work in materials of religion and the actual religious influence which should surround student life. Official convocations and chapel services no longer exert any great religious influence.

Out of sixty institutions, four have no chapel, fifteen have an optional service and forty-one require attendance. However, in only twenty of these is it distinctly religious and very few of these are held often enough to be of real value. Thirty-one schools report chapel not oftener than once a week, three convene four times a week, and twenty meet daily. Most of the daily religious services are reported from the rural sections of the South.

This does not necessarily mean that university life is less religious than formerly; religious activities find personal rather than formal expression.

In many respects the religious atmosphere is much improved. Rev. Lloyd Douglas, in addressing the National Council of Congregational Churches in 1917, emphatically denies the rather popular idea that the spirit of the average state university is tinctured with agnosticism. General information regarding the faculty attitude is not available, but the University of Illinois, for example, reports 400 of the faculty members of the church and 125 more members of congregations. These include 35 church officers and 25 Bible teachers. One-half of the faculty of the University of California are religious adherents, about 100 of them outstanding Christians. The University of Kansas has a much higher proportion. There is less relation with local churches on the part of large universities than is the case at smaller schools. On the other hand it has been officially reported as a feature of the recent Bible Study campaign that "never before have the faculties in our State institutions manifested such a deep interest in our Association program."

Student pastors generally testify to a very responsive attitude among the students toward religious discussion and interests. A large part of the church workers' time is therefore spent in personal contact with students, in conducting discussion groups in fraternities and boarding clubs, in welcoming students to their homes, and relating them to work in the local church. The increased directness of this approach undoubtedly makes it a more effective type of religious activity than either formal services or impersonal instruction, although it is much more difficult to tabulate specific results. One form of this work which deserves especial attention is vocational guidance for students.

Vocational Guidance.

The importance of this, especially in recruiting religious leaders as well as helping other students to a better understanding of their own problems, could hardly be over-estimated. At present, however, its conduct is by no means standardized.

How. Addresses, lectures and general meetings seem to be the most common method of presentation of vocations, in some cases developing into a campaign. A number of schools go further in providing occasional conferences. The University of California provides psychological tests. Colorado Agricultural College reports the presentation of vocations to select groups.

How Often. Association reports in most cases indicate only occasional or annual vocational conferences. The University of Virginia holds conferences weekly. The religious workers for the most part have regular office hours, ranging from one hour per week, or by appointment, to daily hours for consultation.

By Whom. Ten schools write that this work is conducted by the Association, acting either through its secretary or special cabinet men, or a committee; 12 report by student pastors specifically; 5 by local pastors; 11 by faculty

committees or members of the faculty; 7 report no vocational guidance. In some cases the faculty committee and Association, or student pastors and Association, or Association and local parish co-operate; but vocational guidance is not systematic, nor does it cover the entire student body as it should. Apparently it is more general in application, but less religious in character when conducted by the faculty. In the University of Oklahoma, the faculty committee made a survey of the field.

In spite of obvious handicaps, local churches in communities where no university workers are supported and to an even larger extent where university workers are co-operating, provide increasingly for definite student work. This is much more successful when the home pastors put the pastors at the university in touch with students from their town.

Reports are in hand from 33 state institutions which show that in nine of the communities all the local churches undertake some definite work for students. In the remaining 24 schools, 17 Presbyterian, 17 Methodist, 13 Baptist, 8 Christian, 7 Congregational, 6 Episcopalian, and 3 Lutheran churches have a definite program of work among students. In most cases this is not as definite as it might be and is conducted without any special equipment. It represents, however, an increasing sense of local responsibility, which should be capitalized to the utmost. As this work is commonly based on annual reports of the church preference of students, like vocational guidance it fails to cover systematically the student body as a whole and contributes only informally to the religious atmosphere of the school.

If all the religious influences expended independently and on individuals and small groups could be periodically brought to a head in some conscious way, the religious temperature of state institutions would be considerably raised.

RESULTS

The social forces expended in the university environment must necessarily have some results which find expression somewhere and at some time. Unfortunately, much of the religious influence is directed toward results so remote in time and circumstances as to make accurate computation impossible. Certainly religious instruction, the strengthening on a high plane of bonds of friendship among students, the maintenance of home ties and church loyalty, must be included in the sum total of results attained. Specific progress along many lines, however, may be noted in the actual situation in the schools.

There has been a strong movement toward conversion and church membership.

The Wesley Foundation at the University of Wisconsin cites 370 conversions in nine years and 152 consecrations to Christian life service. The Presbyterian report for seven years cites 2,236 conversions. General reports from twelve institutions in 1916 indicate 2,159 students uniting with the local churches and 347 preparing for the ministry. The report of the Congregational Board covering its work in this field gives an average attendance at local churches

of 400 students per Sunday in each of four centers and a total Sunday school enrollment of 700. In 1916 evangelistic campaigns were conducted in 42 institutions, 16 of them state universities, under the leadership of Raymond Robins. Eight thousand two hundred seventy-four decision cards were signed during that campaign. Still broader evidence of this movement is found in the steadily increasing ratios of church membership among students reported by the registrar's offices.

While the majority of these students are church members before they come to college, the definite acknowledgment of this, together with new accessions represents fairly objective progress in this field.

It is not to be expected that a large proportion of university students should go into professional religious work. Very many of them have already chosen their profession, such as pharmacy, agriculture, engineering, in attending the university. Again, a large number of those who do enter religious lines are specially directed toward the denominational college by church connection, financial assistance, and personal influence.

The situation eight or ten years ago represented a low water mark in the contribution of state schools to the ministry.

Bishop Nicholson has stated that from 1904 to 1909, Northwestern University furnished four-fifths as many missionary recruits as all the state universities combined. In 1910 only 6.6% of theological students and 6.3% of home missionaries were secured from this type of school. Figures compiled by Dr. Mott indicated that only one in 250 university graduates was preparing for the ministry. Only 13% of the Student Volunteer Band, 1910 to 1914, were graduates of state schools.

Undoubtedly, this small showing was due in part to the complete neglect of this field by religious workers. When attention is given to this work, the results are often considerable.

The Presbyterian Board South cites the services of one pastor at an Agricultural College in Virginia in recruiting eleven men into the ministry in twelve years. The same church reports excellent results at the University of Texas, where considerable efforts have been expended. In 1916, the Congregational Board of Education writes: "We are receiving from university centers an increasing number of candidates for the ministry and missions." Similar progress is shown by the Presbyterian Board of Education, which reported 147 religious life work decisions in 1915, 292 in 1916, 445 in 1917. It is more difficult to secure accurate data for all the denominations, but some evidence of progress is at hand. In 1914 the survey of Dr. Hughes discovered 458 candidates for the ministry and missions in 41 institutions. The reports in hand for the present year from church workers or secretaries in 19 institutions list a total of 236. It is significant that most of these are reported from those institutions, such as the universities of Iowa, Missouri, California, North Dakota, and Texas, in which religious forces have been most fully developed. The life work statistics of the Y. M. C. A. for 1917 failed to distinguish between denominational colleges and state institutions, but if the

ratio between public and private institutions for the previous year were applied, state institutions would have to their credit over 400 decisions for mission work and 500 for ministry.

Neither the excessive claims which have been put forth for religious work in state institutions, nor the equally strong statements against the state universities as a training ground for religious workers have been verified by definite information from the field. It is, however, an established fact that increased activity of religious forces results in a larger number of recruits from this source. Here, again, it must be said that this work is not yet fully organized as a very considerable number of both Association secretaries and religious workers report no definite knowledge of the number of ministers or missionaries coming from their institution.

ATTITUDE OF INTERESTS INVOLVED

The future of this field depends quite as much upon the attitude of those concerned as it does upon actual work now in progress.

SCHOOL OFFICIALS

State school authorities are increasingly friendly toward religious work among their students. Restricted legally as they are in religious activity, state institutions are glad to secure the co-operation of the Church in handling a problem of moral and religious instruction which every one recognizes is essential to complete education.

It is significant that of the presidents of the twenty leading universities, thirteen themselves received their moral education through church colleges. The attitude of some of these men is best expressed in their own words. Dr. John Finley has recently stated that "more moral instruction is imperative in our public schools." He urges "that greater liberty in moral and spiritual teaching be given to the teachers." President Bryan, of Indiana calls the state university "the greatest mission field in America today." In the words of President Hill, formerly of the University of Missouri, "Since religion has the most fundamental effect on human life a university cannot afford not to have an interest in the religious life of the student body." "In order that young people may grow up into intelligent, wise and sane members of any denomination," says President McVey, of the University of Kentucky, "they need to get into touch during their educational career with the very best the denomination can give." More specific and material recognition of religious activities, both past and present, is shown by many state institutions. Dr. Elmer E. Brown, in his thesis for the doctorate, specifically demonstrated that state universities were grounded in a definite religious purpose. In recent official reports Wisconsin, Kansas, and other schools, have publicly endorsed the present activities of religious workers in university centers. Facilities for housing, freely granted the Christian Associations on the university campus, have constituted a blanket endorsement of their work, and it has been the practice in many schools to pay small monthly salaries to the Association secretaries for their services in

securing employment for students. Dr. Weatherford reported that out of twenty-one state institutions in the South, there was only one where the official head is not specifically interested in the moral and religious life in the institution. A similar attitude was evidenced last year in the North by the uniform acceptance of a leading evangelist as university speaker. The extent to which some institutions are providing Biblical instruction, or crediting work done by others is already known. Many of them, including the universities of Oregon, Tennessee, Ohio, Texas, South Dakota, and Mississippi, state in their official reports that they do all in their power to promote the moral and religious life. The president of Texas Agricultural College stated the position in these words: "It is frankly assumed that this institution must solve the moral problem of the student through the proper organization of religious activities." However, the University of Vermont is the only school employing specifically a "Director of Religious Work."

With regard to the future co-ordination of religious work, it is important to note the opinion of President James, of Illinois, "that the association of denominations in this common work will lead students to a recognition of their duty to the common leadership," and of President Van Hise of Wisconsin, that "when the sects disappear and the churches unite, there will be no difficulty about their uniting in state university work."

ATTITUDE OF THE RELIGIOUS FORCES

The various churches engaged in religious work at state institutions have not yet put forth an effort commensurate with the field. The Disciples have built on solid foundations in providing Bible Chairs, and the Presbyterian, Congregational and Episcopal Boards of Education have been active in leading their denominations into this work. The Methodists are now raising large endowments for specified institutions, although their actual working force is small. The frank statement of the Baptist Board of Education to its constituency applies to a considerable extent to all the denominations:

"We have forced our children into the state universities. We have demanded that the state schools shall not teach religion. Then we have utterly failed to throw religious influences about our children while within their walls; and then we have loudly condemned them because they have not trained and developed the religious character of the children we sent them. This is a strange attitude to take."

It is probable that a creditable loyalty to its own institutions has made the church conservative in meeting the religious needs of state schools. In large measure, however, each of these types of work supplements the other.

Many students who attend State universities go there to secure professional training which the denominational school does not offer, but this does not constitute a valid reason for the failure of the church to provide a religious environment. It is well known, also, that the great mass of students choose

their institution for reasons other than denomination loyalty. This is increasingly true year after year. The Church, therefore, must face the alternative of caring for its children at the schools which they attend, or of losing them altogether.

What the proper expenditure should be no one has yet worked out, but certainly there is wide latitude for increasing facilities at state schools before their claim is exhausted. In the last analysis, the rights of students are paramount to the claims of institutions and where its students go, the Church must follow if it proposes to hold its own. However, the Church seems to be only partially awake to this situation.

The attitude of the religious forces indicates not only a lack of adequate support, but also a lack of united opinion as to the method and lines along which university work should develop. In the first place there is a natural line of cleavage between the local parish and the outside student.

Certainly in small communities it is unreasonable to expect the local group to provide adequate religious facilities for students coming from all parts of the state. This problem is most nearly solved, therefore in such places as Urbana, Pennsylvania State College, and Alabama Polytechnic Institute where the Synod has assumed the financial responsibility of helping the local church at the state institution. The Methodist Conferences in Missouri at present support their religious worker at the university. When the burden of this work is properly apportioned between the local, state and general organizations in this manner, the co-operation of the local parish and student work is much improved.

A second natural division is the difference in organization, constituency and function between the Christian Associations and the religious workers under separate denominations.

Generally speaking, the main business of the Associations is the development of a strong religious consciousness among those who will eventually be the leading laymen of the church, while the religious workers are devoting themselves primarily to the selection and training of the future professional workers in the religious field.

While there is the utmost harmony in personal relations, the advantages which the Associations enjoy in compact organization and freedom from denominationalism enable them to act quickly and to deal more successfully with the institutions themselves. The denominational forces necessarily move slower and however great the interest of a particular denomination may be, it is theoretically one of a score of groups to be treated on the basis of equality. This problem in team work was dealt with practically by the Cleveland Conference in two ways. It was understood that while retaining the local initiative, the governing board of the Association should include all the religious interests concerned. Provision was also made for local "Christian Student Workers' Federations," a number of which are now operating successfully as at Iowa State College, the University of Texas, and Cornell. A number of specific recommendations for effective co-ordination have also been put into successful operation. It is not clear, however, whether the leading denominations, acting as a group in con-

junction with the Christian Associations, could secure from the university authorities the degree of assistance which is now rendered to the Associations alone.

A third evidence of lack of complete co-ordination of the religious forces is the failure to agree among themselves as to the proper arrangements necessary for a common religious center (including a plan of support, control, and housing), and the failure to agree on any plan of a School or Religious curriculum to include all groups.

OFFICIAL ACTION

Up to 1916, no representative body had authoritatively defined the precise nature of religious work at state institutions, or the grounds on which it should be co-ordinated, although excellent reports on this subject had been presented to the Council of Church Boards of Education by Mr. Evans, Dr. Cochran, and Dr. Hughes, and a conference on this subject was called at Cleveland in March, 1915. Meanwhile, the need of such co-ordination was increasingly vital. Accordingly, a notable Conference at Cleveland (the second Cleveland Conference), including the Council of Church Boards of Education, the Christian Associations, and the religious workers of state universities, was held in 1916. Officials of state institutions themselves were not included. The most significant action taken there is embodied in the report of the first commission on "an adequate program for state universities." This report was based on the following resolution of the first Cleveland Conference.

"We recognize that the desired unification of the Christian forces, both denominational and inter-denominational, involves an identification of interests, regular, thoro, and timely; consultation on the part of leaders; mutual consent as to policy and methods of common concern."

The Commission declared the following activities indispensable:

a. evangelism; b. church relations; c. pastoral care; d. Bible study; e. mission study; f. social study; g. social service; h. Christian benevolence; i. recruiting.

After careful discussion, sixteen principles were adopted governing the alliance of forces in this field. The first ten of these, which are by far the most important, were adopted in the following form:

1. We recognize the university as a community with a unified community life; and, therefore, that our task is not only development of individual Christians, but also the creation and maintenance of a university community consciousness favorable to the Christian life.

2. We recognize the opportunity and the responsibility of the Church to co-operate with the university in the development of this moral and religious life.

3. We recognize that while students are members of a university community, they should be kept loyal to the church of their preference; and, therefore, we urge the identification of each student with a local church, and we

further urge the faithful performance of all the duties of membership in that church.

4. We recognize that in order to reach the entire university and especially the non-Christians and indifferent Christians, and in order to co-operate more effectively with those Christian communions not included in the organized local work among students, it is essential that the denominations work together through some interdenominational movement. In the light of history and experience it is recognized that the Young Men's and Young Women's Christian Associations constitute this Interdenominational Movement.

5. We recognize the religious work in the university as the common task of the churches and the Associations, but there is no clear division of interests. We recommend, therefore, that while some functions may be more particularly those of the churches and others of the Associations, each should feel its responsibility for co-operation in the work of the others.

6. We recognize that in carrying out this common task for the entire university, the best results can never be secured by a federation of individual plans worked out independently by the respective church and Association agencies. We recommend, therefore, that a united and thorough study be made of the needs of the entire university and that in any particular activity, Bible study or social service for example, the Christian forces work out together a unified program, planned with reference to the entire university.

7. We recognize in the organization both of the churches' and Associations' work, that student initiative and control, both in forming and carrying out plans, should be encouraged and utilized.

8. We recognize that neither the Associations nor the churches can render their full service without effective student workers. We, therefore, recommend that there be frank consultation between these agencies to insure that the local student forces are distributed for the most effective manning of all work.

9. We recognize that the Associations shall have the right of initiative, and they shall be held responsible for carrying out the joint plans of the churches as far as practicable; but they should be so constituted that the churches co-operate in forming their policies. (See Findings No. 4 of Cleveland Conference.)

10. We recognize that there must be the fullest opportunity for the expression of initiative by the churches; but that in all such plans the ultimate test should be not only its effectiveness to the individual churches, but also its relation to and its effect upon the co-operative plans.

The second Committee on Evangelism outlined the history and objectives, the psychology and the need of evangelism in state institutions and presented a definite plan for campaigns. After careful discussion and slight alteration, the report was adopted. The relation of occasional campaigns to the regular work was provided for specifically in this plan. It was recognized that "wherever practicable the student Christian Associations should become the promoting agents of the campaign," but the point is also made in the report that all the forces be included. "Better a mistake in including all forces than to make the movement exclusive." The third Committee on the "School of Religion" evolved a plan of joint co-operation, similar to the Wisconsin plan, but serious difficulties were encountered in securing agreement on this

scheme. It was recognized, of course, that the union school of religion idea is quite independent of the plans for a union religious center.

Since the Cleveland Conferences, a purely advisory conference was held in Chicago January 8, 1918, but no official action was taken and the Continuation Committee of the earlier organizations was retained.

These Conferences undoubtedly have resulted in more satisfactory co-ordination of the field. Christian Workers Federations, including all the local forces, have been organized in many institutions with excellent results. The co-operation of religious workers and Association secretaries with the local churches is exceptionally good. In the national field the Student Friendship Campaign for war relief funds was conducted at the close of 1917 and met with a remarkable response. A second campaign for enlistment in Bible study was organized by the Associations at the Northfield Conference and conducted under the leadership of Mr. Tinker, Association Secretary for State Universities. All the religious forces joined in this movement, which was of unprecedented proportions. As a result, more college students have been enrolled this year in some form of religious discussion classes than at any previous time and religious workers have been effectively united in the carrying on of a big task. During the past two years the denominational forces have also been made more effective through a closer organization of the Council of Church Boards of Education and the active development of the Religious Workers Association. It may safely be said that the religious forces in this field were never in better condition to meet the demands upon them. It is equally true that the demands of the situation were never as great as they are today.

RECOMMENDATIONS

In meeting the situation, the following specific recommendations are made as the result of this study:

1. An authorized committee representing all interests should confer systematically with the heads of state institutions to secure—

- (a) maximum religious values from curriculum, based on what other institutions are doing under similar limitations.

- (b) satisfactory credits for outside work, based on action of other institutions where religious courses are of proper standard.

- (c) recognition of religious attitude as a factor in employing new teachers.

- (d) active co-operation of the president in developing plans for religious work.

2. The denominations in this field through their Boards of Education should systematically inform their constituency as to the present status of this work.

3. Local pastors should be specifically requested to notify religious leaders at the institution when children from their congregations enter the university.

4. It would be desirable to have an annual conference of Boards employing student pastors, to avoid duplication and secure most effective distribution of men. It is possible that more than one denomination might employ the same man.

5. Until the plan of a union religious center is demonstrated as unworkable, each denomination should develop its physical property with a view to the possibility of ultimate conversion to a common plant.

6. Provision should be made for evangelism **periodically** and **covering the entire field**, especially where no organized work is done.

7. Vocational guidance should be conducted more systematically at regular intervals and cover the entire student body. It should be harmonized with the work of faculty advisors and take advantage of psychological tests.

8. Whether or not the School of Religion idea is accepted, instruction under different auspices should be adjusted by agreement to a common graded curriculum, avoiding duplication. Purely recruiting or inspirational classes should be given a separate status and not confused with instructional work.

9. The local religious group should take an annual inventory of results and conditions.

10. There should be very definite co-ordination of local religious forces in a democratic association, together with a sharper division of function in the activities of each branch. It is not clear exactly what the obligations of the local church are at present nor the line of demarcation between the student pastor and the Association secretary.

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